IE UNIVERSALIST *Leader*

OURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.

To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

May, 1956 — No. 5

The cover shows the chancel of the Universalist Church of the Divine Paternity on the historic occasion of **the dedication of the first All-Faith Chapel** in a Christian church in the United States. The Rev. Albert F. Ciarcia, minister of the church, is in the pulpit. Seated in the chancel are representatives of Islam, Judaism, Confucianism, Buddhism, and Hinduism. This picture and those illustrating the story in the center of this number are by Alexander Kerry.

Edna P. Bruner, Universalist minister and associate director of the Division of Education of the Council of Liberal Churches, has an unusual opportunity to observe our churches in action. She knows well both the actual and potential nature of Universalism. A lady poet of our century once said, "A rose is a rose is a rose," and merely succeeded in elaborating the obvious. Miss Bruner says, **Universalism is Adventure is Achievement** and elaborates the glorious possibilities of our faith.

Dana E. Klotzle, director of the Universalist Service Committee, worshiped with the Rev. Martin Luther King and his congregation on a recent visit to Montgomery, Alabama. **Father, Forgive Them** is the account of Mr. Klotzle's attendance at that service and the trial of Dr. King the following day.

Ferry Beach is Calling You presents an opportunity for study, fellowship, and recreation for Universalists next summer.

Roland Gammon, a frequent and valued contributor to this magazine, sent us the inspiring story of the dedication of the **First All-Faith Chapel in the Universalist Church of the Divine Paternity in New York** on April 8, 1956.

John I. Daniel, a Congregationalist minister, who also holds Universalist Fellowship, outlines a position both broad and comprehensive in his essay **The Universal God.**

Universalism Is Adventure Is Achievement

Bradford Bachrach

na P. Bruner

ONE of the most curious and troubling experiences a traveling minister-teacher meets is that of dis-vering people associated with Universalist and Uni-rian churches who want their association to be only at.

Mere association with a liberal church doesn't mean ry much. It neither taps the great resources of ligion nor comprehends the role of the church.

That the meaning of the church is something more an a personal matter, to be taken or left, is illus-ated all too clearly in the story of the great-grand-ughter of one of Universalism's keenest and more loved ministers. Since there is neither Universalist Unitarian church in the city, the little girl attends "community" church and she has come home praying e kind of asking prayer her liberal great-grandfather d not believe in, and which Universalists today do t believe in. In addition, she has imbibed many other orthodox dogma.

We may give our genes, our biological inheritance, our grandchildren, but our bequest of liberalism n not reach them without liberal churches! Note is particular (not the only) attribute of the liberal urch: properly supported, the church lives from neration to generation, as we who are mortal do not. ur long-term caring should embrace this fact.

It is not only that the church lives from generation generation, it is also that there is in religion, in ligious liberalism, a body of wisdom to be shared.

No youth, hoping to be a physician, would assume at, in his lifetime, he could discover by himself all e wisdom in medicine. He knows that the univer-y, the medical school, and the research centers are tal to him. So in engineering, and in all the arts d sciences.

Consider for a moment the great-granddaughter's "asking" prayers. Concerning prayer, more than one come-outer from orthodoxy says, "Oh, I don't believe that; I do not believe in prayer." The liberal, nurtured in the liberal church, doesn't believe in "asking" prayers either, in the sense that he does not expect prayers to be answered in violation of the laws of nature. *But* the body of wisdom, the very nurture and cultivation of his religious life, have led him to pray and to experience the deep value of prayers of awareness, of thankfulness, of communion with the universe and with kindred human spirits, of aspiration, and of dedication. Thus he knows the importance of the kind of prayer that takes one's desires before the altars of life and truth, to test them for validity, to let them go if they are false. Like everyone else, the liberal has his "asking" prayers, in terms of deep desires. If the desires are valid, then he pledges himself to do *his* full part toward making these prayers come true, even as progressively doctors have answered their prayers and the prayers of their fellowmen that disease be overcome.

Prayer is not the only subject about which there is a body of wisdom in religion. There is a body of wisdom for many another question and issue of life. Our children have a heritage to draw upon. Explorers who have gone before have blazed some trails.

One of the most distinctive features of the liberal church is that both the child and the adult are invited to make their own adventures, do their own experiencing and testing, develop their own faith, religion and life. The liberal church does not decide for all men and for all time. Heritage is not closed. Heritage is a part of the human life in which we live; its riches are gifts to us; but we are free to leave, and do leave,

its "outgrown shell(s) by life's unresting sea," and we are invited to our own creative adventure and achievement.

The very process of our educational approach serves to illustrate.

Take the matter of worship. There are those who think of worship in terms of bowing blindly, with stopped ears, before a supernatural god (outside the natural order), not known by man. Not so with most liberals. The liberal goes out to explore the wonders of the world and the universe in which he lives and the heritage of man; he drinks in their beauties, he seeks to discover their truths, *and* he invites his children, according to their capacities, to do likewise, to have their own first-hand adventure of exploration, discovery, appreciation, awe, and insight, in never-to-be-forgotten, life-enriching measure.

In this kind of worship, the adult not only drinks in the wonders and beauties and truths, to make them the possession of his own being; in the process, he becomes aware that he and his problems are not the whole measure of life, and he discovers another meaning implicit in worship, namely, the importance of regularly relating his life to the whole of life, and especially when routine or problems tend to dominate, to be the measure. In this experience-centered religion, the child responds with eager joy and wants to explore still more.

Worship is not limited to intake experiences only. The child rejoices in songs and music and poems and stories that celebrate and enrich his delight. Out of his own appreciative experience, he may write his own poems and stories and songs, and we encourage him so to do.

Is a man's life really his own, if it is not his own adventure, and if he has not so lived and grown as to have become creative in his own right, in his own life? Is a man free, inside himself, without this freedom? The liberal church not only defends this freedom; in its educational processes and in all else, it nurtures it.

A man has to have a religion of his own. He wants life "to make sense." He isn't satisfied either with being "successful" or with being "a cog in the machine." Nor is love of family enough, vital as it is. "The pieces of life ought to fit together into a whole," said one. "I need a strong, impelling sense of personal meaning and reason for being," said another.

No person should blame himself for all his disquietude. We rejoice in the fact of a United Nations organization and in the advances in communication that have brought peoples of the world nearer to gether, and we rejoice in technological and medica advances that bring answer to hunger and diseas But who can stand unchallenged before destructiv ideologies, wild social upheavals and threat of H bombs?

Plainly, a religion concerned with the finest po sible development of each and every human life i relation to the universe and to fellowmen, is both personal and a social need; it is as vital and unfinishe as life itself!

Religion, one's own religion, is one's own total r sponse to the whole of life. One can respond will nilly, or in destructive ways, but willy-nilly and d structive ways do not satisfy. The response needs t be in harmony with the truths written in the natur of things. *This is the orientation of liberal religio* It is life-orienting, life-nurturing, life-developing, lif testing, life-integrating, and life-motivating. Its tas is not finished, either in the lives of persons or nations.

The importance of verification and the test of trut needs to be seen clearly. The test of truth has bee and is the hall-mark, the plumbline of liberal religio It isn't only that scientists must put their scientifi ideas to objective and verifiable test; before the truth written in the total nature of the universe and of mar it is high time man put *all* his ideas and deeds to th test. This is the orientation that points the way u from chaos and mortal danger to the kind of lif humanity hungers for, the kind of life that is possibl in this scientific age.

The task is not simply a scientific one. With s many false ideas in religion still motivating countles millions, it is no wonder that conflicts rage. But "d nothing" liberals neither lead the way nor fill spiritua and intellectual vacuums. Shock treatments seldor help; most often they shock and repel. Truth, lik new skin, has to be grafted to a growing edge. *Th task is educational, again one of experiencing insigh of seeing the truth, of being won by it and to it.* Th task is religious, in that it must involve the whole sel in commitment to the highest. The task is political in that it must provide organization adequate to serv the tested, over-arching needs and purposes.

In all this, what of Universalists in relation to Th Universalist Church of America and, through it, t the Council of Liberal Churches (Universalist-Uni tarian)?

On both local and denominational levels, mer "fringe" association, without participation and re sponsibility, is barren.

The local church is the vital unit of the total church. deserves intelligent, wholehearted support.

But a local church alone can be lonely. Alone, it ıs only its own strength. Churches, like people and her organizations, band together for fellowship, for utual help one to another, and in togetherness to do gether what they cannot possibly do alone. If we d not have The Universalist Church of America, it ould be necessary to create it, even as in recent years ıe very religious liberalism and process of education ıat we have long held in common with the Unitarians ıs led to the creation of The Council of Liberal hurches (Universalist-Unitarian). The youth have erged. Our departments of education are merged ıd are significantly doing together what neither could ɔ alone.

Are Universalists going to let the task and strength : togetherness flounder?

It is said that The Universalist Church of America facing a crisis, a financial one. In one sense, this is ue. The unrestricted funds our forefathers left are ınning out.

This is a fatal crisis only if we are the kind of eople who expect to be supported forever by the conibutions of those who went before us.

It *is* a crisis in the sense that we have to meet the eeds before June 30. We dare not dilly-dally.

The subject is important; it is not improper. On casion, hospitals, colleges, and theological schools k the average of us for hundreds of dollars. Every ear, community funds ask. In case we have forgotn, the government reports that, in 1952, the average come tax payment was $692.00. The fact that aproximately three-quarters of our federal income taxes e budgeted to costs related to war and to "preıredness" may well jar us into a sense of proportion oncerning financial support of religion big enough r life. In any event, The Universalist Church of merica needs annual, financial support from every niversalist.

Members of The Protestant Episcopal Church make ı average gift per member per year to their *denomiation* of $12.79. Will you and I as Univeralists do much for our denomination? Looked at in these rms, it is a small asking and there are few who canot answer, if they will.

The basic requirement is something more: a living ligion in our very souls, nurturing, guiding, motivatg, and empowering our lives within, and enabling and our church and a united liberalism to serve ıankind in the world without, in which world we also ive and move and have our being."

RELIGIOUS EDUCATION QUESTION BOX

What Are We Trying To Do In Our Education Program?

Help Growing Boys and Girls (and adults, too!) to develop a mature faith . . . to be able to face life in all its reality and not grow bitter or frustrated by the combination of good and bad, tragedy and beauty . . . to be able to make wise choices and decisions . . . to be inwardly serene and secure, and actively concerned about other persons.

This is based on the Universalist principle: the supreme worth of every human personality.

Our goals, then: creative discovery (not indoctrination); intelligent examination (not acceptance of authority); free decision.

Is Our Church School Different From Other Church Schools . . . From What Used to be Sunday School?

Church Schools in the past, and some of today, stressed a concept of God as being entirely apart from and removed from our everyday human existence — a concept based on supernaturalism, on the idea that God can only be found in "out-of-the-ordinary," "untrue-to-nature" or supernatural events. This idea implies that our natural feelings and urges are somehow "against" God, that we're hopeless sinners, and entirely separated from God. Universalism says NO to all of this . . . it emphasizes a God who can be discovered in the here-and-now . . . a God who is just as wonderfully revealed in all areas of life today as in our heritage of faith . . . a God we can know only a little of, but a Life Force with which we are bound, and with which we are co-workers.

Does Our Church School, Then, Teach "Religion"?

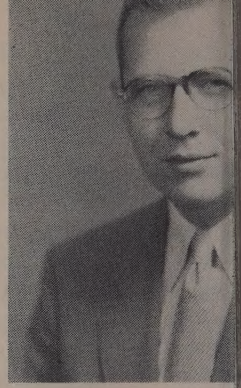
Yes, and by "religion" we mean a "religious way of looking at all of life." "The religious way is the way with a growing perspective and an expanding view. It is the way that sees what physical eyes alone fail to see, the intangibles at the heart of every phenomenon."

Certainly we want our children to become acquainted with our religious heritage, our Jewish-Christian tradition, and with all of the accompanying faith and great principles for living. But we hold that there is no one religion which has a monopoly on truth. We do not want to close the doors to new insights and discoveries of God's truth which our own children might find!

—Church of the Redeemer, Universalist
West Hartford, Connecticut

Father, Forgive Them

Dana E. Klotzle



Harvard Studi

Reflection

THE azaleas were in full bloom on the sunny green grounds of the snow-white capitol building at Montgomery, Alabama, as I paused early Sunday morning before the statue of Jefferson Davis, first and only president of the Confederate States of America.

In somber reflection I reviewed in my mind the pages of history written from the day of Lee's surrender on the courthouse steps at Appomattox to the courthouse nearby where on the morrow the Rev. Martin Luther King, the Negro Gandhi, would go on trial for his part in the Negro boycott of Montgomery's segregated buses. The record, though improved by the Supreme Court's School Decision of May 1954, and the commendable desegregation advances made by the border states, is not good enough. It shows nearly a century of moral indifference, during which an "unholy alliance" of Northern and Southern legislators thwarted attempts to evolve the needed social changes prerequisite to intelligent integration. Dr. King would stand trial tomorrow because Americans at large lacked a religious philosophy of human nature to undergird their vaunted democratic belief in the dignity of the individual man.

Directly across the street from the Capitol building is the Dexter Avenue Baptist Church, a modest red brick building, served by Dr. King, who has a Ph.D. degree from Boston University. I entered the church school rooms in the vestry, where I was most cordially received and introduced at the closing worship service of the school. It was quite clear from the concerned and determined faces of the teachers that they would carry on for Dr. King and the cause he led even if he were to be convicted tomorrow. All of the teachers, ministers, and laymen with whom I spoke knew that they were involved in a social movement of vital interest to the world at large.

My conversation with Dr. King confirmed my preconceived belief that here is a most sensitive social prophet determined to win basic human rights for his people through wise use of the power of nonviolence. Although I introduced myself during those precious few minutes before a minister enters his pulpit, Dr. King appeared calm and certain of his role as he outlined some of the unpublicized problems of the boycott. There was no trace of rancor or bitt ness in this man whose home has been twice bomb his life threatened, the tires of his car slashed a sugar placed in his gasoline tank. There was appare only the quiet determination of a man who knows hour of testing is at hand and who relies upon t rightness of his cause to sustain him. It is clear th though the leadership role was thrust upon him circumstance, he has prepared himself for it. The b boycott movement is well planned and ably execut by Dr. King's ministerial and lay associates, but he the living symbol of their hope for first-class citize ship.

Moments later I entered the packed sanctuary share in the tremendous, almost overwhelming, pow of faith and hope generated by the occasion. In atmosphere similar to the calm preceding a storm, t congregation eagerly awaited their pastor's final me sage before the trial. They gave deep-throated expre sion to their hope as five-hundred strong they join in hymn and responsive reading. I have always he an intellectual dislike for the words of the hymn *Ju As I Am, Thine Own to Be,* but upon this occasion was most deeply moved by the confident and buoya trust in ultimate justice expressed through this hym by these, our brothers, who do not yet enjoy fu democracy.

In a dramatic message, entitled *When Peace Obnoxious,* Dr. King demolished the Southern Whi contention that before the bus boycott, Negroes ar Whites enjoyed peace together. He pointed out th a period of peace in which basic human rights a denied cannot be termed enjoyable. Moreover, declared that *peace* itself is not a virtue unless t individual's dignity is realized and his needs fully me He called upon those present to exhibit love and goo will at all times; to forgive the exponents of segreg tion; to spurn the use of violence, but to continue t

on-violent protest under way. He called upon all resent to join the local branch of the National Asso- ation for the Advancement of Colored People in its rive to enroll ten thousand persons in the area.

The Trial

I arrived early at Montgomery Circuit Courthouse, ertain that seats would be at a premium. By eight in e morning the corridors and stairways leading to e courtroom were filled with more than five hundred Negro spectators. I was one of three white spectators eking admission. I was told by one of these, a veter- n observer for the Southern Regional Council, that e average Southern White was not among the spec- tors because of the stigma which is attached to those ven interested in the outcome of the trial. I learned ter that the moderate White's fear of economic re- risal in terms of loss of job or business is very real in labama and Georgia particularly. The previous ight I had spoken to a Fellowship Group which many f the Southern members boycotted because the group ished to discuss their relationship to the boycott tuation. All of the political power and most of the conomic power is in the hands of the segregationists Alabama, Georgia, South Carolina and Virginia, s is much of the power of the Senate of the United tates, much to the shame of democracy.

At 8:30 a.m. a deputy sheriff informed the crowd at there would be no seats available after the ninety- ne defendants, fifty-three witnesses, and members of e press had been seated. During the next hour the efendants were forced to fight their way up the rowded stairways, down the packed corridors into e courtroom. Later, when I observed that the judge nd the white lawyers entered and left through a rear ntrance in relative comfort I gained further under- tanding of the meaning of White Supremacy.

When Judge Eugene Carter ordered the deputies clear the corridors and stairways of the teeming, hough most orderly, crowd, I, too, felt the sting of econd-class citizenship. When the crowd did not ove quickly enough to please one of the deputies e shouted angrily: "I'll throw each one of you down he stairs if you don't move on." This, the first sug- estion of violence, stirred my stubborn New Eng- and nature and when the crowd had finally left, I tood defiantly at the threshold of the room in which he Southern conception of justice would be dispensed. ifteen minutes later I was allowed in the courtroom fter convincing the sheriff that I was a representative f the press. After noting the segregated seating arrangement with the first four rows of the court- room reserved for the Whites (most of them from the press) and the back rows for Negroes, I wondered how the defendants charged with breaking the segre- gation laws would fare in a segregated hall of justice. The large American flag hanging above the Judge's head gave me little comfort when I remembered the large neon sign reading *White Citizens' Council* hang- ing outside a nearby building.

The ninety-one defendants were brought to trial under a seldom-used Alabama Boycott Law which prohibits a "conspiracy or agreement to hinder opera- tions of a business without just cause or legal excuse." In the testimony that followed, the prosecution sought not only to prove that a conspiracy existed which de- prived the City Bus Company of seventy to ninety per cent of its revenue, but that Dr. King was the leader of the conspirators. The defense endeavored to prove that the discourtesies, abuses, embarrassments and dis- comforts endured by Negro bus-riders constituted "just cause" for the boycott.

The boycott was touched off by the December sec- ond conviction of Rosa Lee Parks, a Negro tailoress, who refused to yield her place in the middle of the bus upon the demand of the driver and move to the rear. Testimony revealed that the Negro community, righteously indignant at her conviction, organized a boycott of the city's bus lines. Pastors of twenty-five Negro churches, representing the Montgomery Im- provement Association, and their leading laymen or- ganized a car-pool system to transport Negroes to and from their work. Thousands of Negroes walked miles to reach their destinations rather than to ride on the Jim Crow buses. One elderly lady, urged for reasons of health to ride the bus, declared, "I'm not walking for myself, I'm walking for my grandson, who, I hope, will never know Jim Crow."

Early in the boycott Negro leaders met with officials of the city and the bus company to ask for the follow- ing: (a) more courteous treatment from the drivers; (b) a new seating plan in which Negroes would begin to seat themselves from the rear to the front, the whites to be seated from the front to the rear, both on a first-come, first-served basis; (c) that Negro drivers be employed on predominantly Negro routes. All of these requests were denied. Additional testi- mony brought out by the prosecution indicated the organized scope of the boycott which included a fleet of more than three hundred private cars, paid drivers, eight pick-up points, and fuel arrangements with eight gasoline stations. More than thirty thousand dollars, approximately three thousand dollars per week, had

been collected in Negro churches and at mass meetings to support the boycott. I myself had watched several Negroes contribute ten-dollar bills to the special collection taken at King's church.

Two days later Judge Carter formalized the predictable outcome by finding Dr. King guilty of violating the anti-boycott law of Alabama. Under the law as it now stands there exists no doubt of his part in the boycott. Nor did the defense trying its case in the atmosphere of *white supremacy* really hope to prove that *just cause* existed. The defense did, however, lay the groundwork under which they will challenge the constitutionality of the boycott law, which "violates the right of free speech, assembly and worship as guaranteed by state and federal constitutions."

Observations and Conclusions

1. The boycott is a religious protest following the pattern of non-violence as taught by Jesus and Gandhi. Negroes attending the trial wore insignia on their lapels bearing the words, "Father, forgive them." The high ethical motivation of the boycott leadership heaps coals of fire upon the segregationist who has based his philosophy of supremacy upon the belief that no good could come out of the Negro Nazareth.

2. The problem in the South is basically religious. The orthodox Protestant doctrine which dominates the area does not trust human nature in general and the human nature of its own members in particular. Because the average Southern White lacked a feeling of personal worth, he found it necessary to build a false sense of worth by creating a segregated social pattern which placed him in a position of social, economic and political supremacy.

3. While it is true that sociological and philosophical change will come slowly in many sections of the South, most of the exponents of "gradualism" are sailing under false colors. "Gradualism" is an argument now used by those Southern Whites who have vowed that they will oppose integration as long as possible. "Gradualism" cannot be considered as a valid sociological argument as long as its exponents work overtime to devise techniques (e.g. interposition, assignment of pupils, private schools, etc.) to delay even beginning the process of integration.

4. While one can appreciate the Southern White's resistance to outside interference with his problems, the fact remains that the problem is now national, yea international, in its implications. One of the most fascinating aspects of the bus boycott is the fact that the Negro Community knows that unless America achieves full integration it will lose face before the colored nations of the world. Those involved in the boycott are acutely aware of the vital role they pla on the world stage.

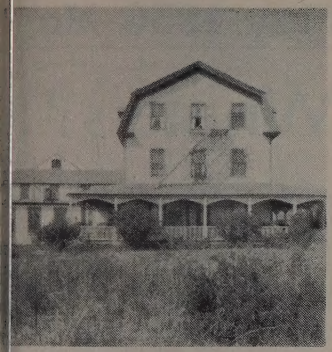
5. While there is a sizeable Southern group op posed to segregation, they have been intimidated an so remain silent for fear of economic and social re prisal. Men like Dr. Guy Wells, executive directo of the Greater Atlanta Council for Inter-racial Co operation, whom I interviewed, have lost college pen sion and insurance rights because of their activities i behalf of integration. Liberal college professors wit whom I talked are facing questionnaires submitted b White Citizens' Councils and States Rights Group asking for their position on desegregation.

6. The fear that integration will open the door for intermarriage of the races is deep and real to th segregationist. A Southern liberal psychologist wit whom I spoke believes that the average Southerne has such a driving affinity for his or her Negro oppo site that he dare not trust his original nature to operat intelligently in the matter. It is certainly true tha many Southerners are convinced that a mixing of th races will lower the health, moral and mental natur of the Whites. It is my observation that the racia pride of both Whites and Negroes would severel limit intermarriage.

7. A way must be found to bring political democ racy to several Southern states. Alabama, with a Negro population representing thirty-five per cent o the total, allows only twenty-five hundred Negroe to vote. Georgia, with its system of unit voting b counties, denies majority rule. Although the Atlanta Georgia, area is the most heavily populated in th state it casts only six unit votes in state elections.

8. While the Catholic Church in the South has an nounced itself for integration, the Protestant churche have given tacit support to the segregationists. Th Rev. Glenn O. Canfield, minister of the Universalist Unitarian Church of Atlanta, has created an inter racial congregation against great odds, but even in tegrated liberal churches are too rare in the South land. Mr. Canfield, chairman of the Greater Atlanta Council on Interracial Cooperation, pointed out tha more than one hundred of his church's two hundre seventy-four members are Southerners, indicating tha interracial churches are possible in the South.

9. There is a new Negro in the South today who having mastered the difficult spiritual weapon of non-violent resistance and the economic power of the boycott, will no longer accept second-class citizenship. He will continue to ask the Father to forgive them, but he will press gently, but firmly, forward to claim his basic human rights.



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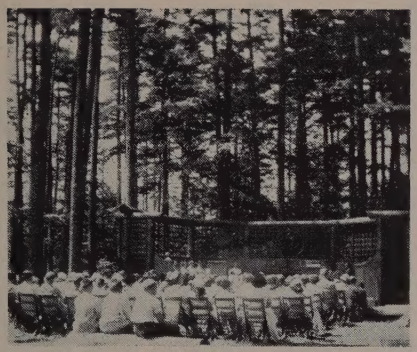
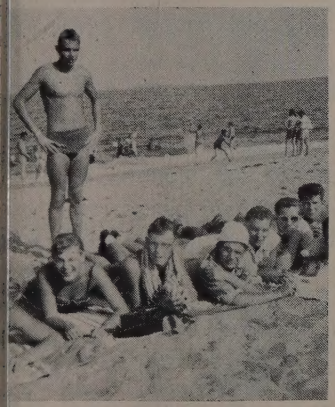


Forbes Chapel

Religious Education Class



Beach School

Cabin Dedication

Ferry Beach Is Calling You

Dining Room

Camping Ground

SUMMER INSTITUTES, 1956
FERRY BEACH, SACO, MAINE

Camp Seabreeze June 30 - July 14, Junior High Young People.
Rev. and Mrs. Robert MacPherson, Directors, in charge.

Religious Education July 14-28.
For Church School teachers and Religious Education workers.
Director, Dr. Dorothy Tilden Spoerl.

Leadership Training July 28 - August 4.
Church trustees, officers, church leaders.
Dean of the Institute, Mr. Roland Gammon.

Association of Universalist Women August 4-11.
Mrs. Alvin Earle, Dean.

World Affairs August 11-18 (Interdenominational) Theme — "Africa and the Middle East," Dr. William Metz, Dean.

Family Fellowship August 18-25 For the whole family from the youngest to the oldest. Mr. Robert Knights, Dean.

Youth Lab August 25 - September 1, sponsored by NERC, High School Young people. Dr. and Mrs. Weston Cate, Hostesses.

Young Adults September 1-2-3. College age young people.

—Whatever you plan to do this summer, wherever you plan to go — be sure to arrange for a week at Ferry Beach. First, last, and always the best weeks of your vacation will be spent at Ferry Beach Institutes on the beautiful coast of Maine.

Rooms and meals $28.00 to $35.00 per week; Tenting $6.50; Meals only, $21.50 for seven days.

For further information write to

Eric Alton Ayer, Chaplain and Director, Public Relations
19 Seabee Ave. (Bedford), Manchester, N. H.

What About Tomorrow's Ministers?

REPRESENTATIVES of the five schools that train our liberal ministers (i.e. Tufts, Harvard, St. Lawrence, Meadville, and Starr King) have asked all liberal churches to observe Sunday, May 6, as *Ministry Sunday.* The object of this, of course, is to re-emphasize and to dramatize the importance of the ministry as a profession. This is not only a worthy object; it is also most necessary and, indeed, overdue in liberal church circles.

For too many years, we let our theological schools struggle along as best they could in the critical area of recruiting candidates for the ministry. Too many of us have been too content to criticize our too few theological faculty members for "not turning out enough well-trained ministers for our churches."

And what were Universalist laymen doing about it at the time we were enjoying the old sport of "panning the professors"? Something far worse than nothing. If we had been merely neglecting our duty, that, while serious, would be forgivable. *We were then engaged in an effective process of sabotaging the very thing* we pretended to want, "good parish ministers."

How? Here's how. When the editor of this paper in the late unlamented twenties turned from journalism and announced that he had decided to study for the ministry, family, friends, and community greeted the decision with incredulous amazement and undisguised disapproval. We cite this because it was not unique. Such experiences were common among candidates for the liberal ministry in those days. The last thing the average liberal lay churchman wanted to see his son or daughter do was to enter the professional service of the church. It simply wasn't done. "The best brains" were "going into industry." That smug pronouncement, which we used to hear over and over ad nauseum in those days, boomeranged in our case and we stubbornly took our non-best brain into the church as did other "foolish idealists."

There is no denying the fact, however, that the long dragged out process of social sabotage of the ministry of religion in liberal circles did incalculable damage. Hundreds of men went with the majority and became unhappy neurotics organizing bigger and boomier syndicates and holding companies who, otherwise, would have been happy and creative r ligious teachers of their generation.

That this whole process of religious sabotage w unintended by the laymen who perpetrated it d not make it one whit less devastating. The chur suffered from the sins of its laity all the while th very sinners were bitterly criticizing their theologic schools for "not turning out enough good mi isters."

Happily the tide has turned, but it is still a lon way from filling the shallows of our spirits. W are not yet awake to the stark fact of our despera need for competently trained and dedicated minister

In the last of his three brilliant lectures on *Ame ican Politics and World Chaos* at the Harvard Gra uate School of public affairs, recently, the Hono able Chester Bowles pointed out that our prese world struggle has shifted from the exclusive mil tary sphere to the area of technological, economi and ideological affairs. In all of his lectures (whic every American should read when they are printed Mr. Bowles made a reasoned and well-implemente plea for a new and creative American "consensus which shall permit us to frame our national polici on the basis of world community. Only as we d this successfully can we hope for success in the cu rent world struggle.

Mr. Bowles' problem is not one of securing an putting to work sufficient numbers of skilled eng neers, economists, and enlightened politicians t carry out agreed global policies. The engineer economists, and politicians will fail in the ideolog ical aspect of our struggle *unless* their best effor are sustained by an informed philosophy of mea ings and values. Meanings and values are the pro ince of competent, dedicated teachers of religion.

Not only our churches but our confused an struggling contemporary secular world needs mor and better teachers of religion, lest freedom fail an democracy and brotherhood be blasted off the earth

Here is where you come in, Brother Universalis and Unitarian and Liberal Laymen. On you de pends success or failure in meeting this last critica need of our crisis. *What are you going to do abou tomorrow's ministers?*

FESTIVAL OF THE HOME

OUR religious educators contributed greatly several years ago toward changing the second Sunay in May from the over-sentimentalized Mother's ay (which good mothers abhor) to the wholeome celebration of the Festival of the Home.

An all-church festival of the home honors motherood most and best by celebrating all of the precious alues that make family life the very source of rowth for persons from chaotic irresponsibility to ependable and lovable maturity. In the family rcle, moved by intelligence and love, are develped not only the strength and the grace of a connuously growing person but also the sympathy and e joy of fellowship in learning. That this fellowip is one of two, or, not infrequently, three genations enriches the process as only family fellowip can.

FREEDOM OF CONSCIENCE SERMONS

WE heartily recommend to all Universalist ministers the Freedom of Conscience Sermon const being run by our distinguished contemporary in e field of liberal religious journalism, *The Churchan.* We hope there will be many Universalist minisrs who submit sermons (not over two thousand five ndred words) on *Freedom of Conscience* to *The hurchman,* Suite 708, 118 East 28th St., New York ity. Sermons submitted must have been delivered fore a congregation before May 1, 1956.

The object of this contest is to stimulate interest in eedom of conscience which shall lead toward the sperately needed rebirth of confidence in freedom this land.

If you have not already done so, you will very soon ceive details of the contest, which culminates in reedom of Conscience Sunday, July first next.

Freedom of conscience is one of the main pillars of e temple of Universalist thought. Our men preach equently on various phases of this basic value. We e happy to welcome this contest which will bring the bject to the forefront in pulpits of all denominaons.

A CREATIVE UNIVERSALIST CONFERENCE

THIRTY-TWO Universalists representing ten State Conventions and The Universalist Church America gathered at 16 Beacon Street, Boston, for informal conference on Universalist programming and financing, Saturday and Sunday, April 14 and 15. There were present four state superintendents, two state treasurers, two state presidents, the president of the Association of Universalist Women, staff members, and parish ministers. These people all came on relatively short notice *at their own expense.*

The recommendations of this group, all positive and hopeful, went to the Board of Trustees for consideration at their meeting, April 17-20. Announcements of action will no doubt appear in our next number.

More important than recommendations, or what becomes of particular details of those recommendations, was the meeting itself. The intelligent concern of those present for making our church operate at a maximum of usefulness was an inspiring thing to experience. As the president of the Universalist Church, Mr. Alan Sawyer, said, in the moments before adjournment, "You people have given me more reason for sound optimism than I can possibly describe to you."

More than one person present felt, as the editor did, that here is the kind of all-Universalist representative conference which should be held each year *in preparation for preparing our annual budgets.* Such a gathering and such a discussion each year would not only be invaluable to a budget committee, it would also insure budgets that would be enthusiastically raised.

The entire Universalist Fellowship is indebted to the Executive Committee of our Board of Trustees for calling this conference.

CHURCH OF THE LARGER FELLOWSHIP

"We were sorry to lose them! And there's no Universalist Church in the community where they now are!"

This is true, but only partly so. For the Department of Extension, UCA is charged with the responsibility of bringing the Church to them, as individuals, and to the community where they now are, through them. This we do by means of their membership in the Church of the Larger Fellowship. To be able to do so we must have their names and addresses.

Won't you help them, and the Church? Send names and addresses to:

The Department of Extension, UCA
16 Beacon Street
Boston 8, Massachusetts

Shown entering the church for the inspirational service are Hindu Swami Nikhilananda of the Ramakrishna-Vivekananda Society of New York and the church's minister, The Rev. Albert F. Ciarcia, followed by Dr. F. T. Cheng, representing the Chinese religions; Dr. Abdelmonem Shaker, teacher of Islam; Rabbi Samuel Silver of the Union of American Hebrew Congregations; and the Rev. Hozen Seki, pastor of New York's Buddhist Church.

Belief in the underlying unity of all faiths was phasized by each world religion representative i address to a congregation which had braved a h April snowstorm to attend the memorable servic Shown in the all-faith chapel are, from left to r Dr. F. T. Cheng; Dr. Abdelmonem Shaker; The Hozen Seki; Rabbi Samuel Silver; Mr. Lew A Swami Nikhilananda; and the Rev. Albert F. Ciar

First All-Faith Chapel Dedicated in

Roland Gammon

THE first All-Faith Chapel in New York City was dedicated on Sunday morning, April 8, at the Universalist Church of the Divine Paternity, Central Park West and 76th Street, New York City. Robed representatives of six of the world's great living religions participated in the worship service which preceded the dedication ceremony.

The special chapel, which has been constructed in the church's northeast wing fronting Central Park, contains the symbols and scriptures of Christianity, Judaism, Islam, Hinduism, Buddhism, Confucianism, Zoroastrianism, Taoism and Shinto. An illuminated globe and a photomural of the Milky Way will also suggest the universality of the religious spirit. The chapel will be open daily for prayer and meditation.

Prominent New York religious leaders who spoke at the exercises in addition to the Rev. Albert F. Ciarcia, minister of the Church of the Divine Paternity, were Dr. Abdelmonem Shaker of Cairo, Islamic teacher in the U.S.; Swami Nikhilananda, minister of the Ramakrishna-Vivekananda Society of New York; Rabbi Samuel Silver of the Union of American Hebrew Congregations; the Rev. Hozen Seki of the Buddhist Church of New York; and Dr. C. Y. Che of Columbia University. Representatives of othe Christian churches and heads of the various Unite Nations Delegations were in attendance as specia guests.

"Opening of an All-Faith Chapel, dedicated to th religious beliefs of all eight million New Yorkers, Mr. Ciarcia said, "constitutes one of the most signif cant events in the one-hundred-and-eighteen-year his tory of this liberal Protestant church. It is only natura that Divine Paternity, as a leader within the Univer salist denomination, should want to do something t demonstrate its respect for the religions of the worl

"Those who understand best the motives behin this particular project cannot help but exhibit grea enthusiasm," Mr. Ciarcia continued. "To our knowl edge, there is no All-Faith Chapel housed in a Chris tian church in this great city. The chapel will be distinctive service rendered to all people, regardles of their religious inclinations. In this beautiful ne sanctuary, we hope to give American recognition t other world religions by providing them with a mid town worship center."

ying a cup of coffee in the parish hall are, from to right: Dr. Warren Smadbeck, a member of ne Paternity's Board of Trustees; Mrs. Roland Gam- ; Dr. Abdelmonem Shaker; Dr. F. T. Cheng; The . Harold Mayo, Executive Director of the New York Society; and Mrs. Hartford Beaumont, wife of the rman of the Board of Trustees.

Moslem, Jew, Buddhist, and Christian view the Universal Shrine, from left to right: Dr. Abdelmonem Shaker, teacher of Islam; Rabbi Edward Klein of the Stephen Wise Free Synagogue; Rev. Hozen Seki of New York's Buddhist Church; and Rev. Albert F. Ciarcia, Minister of the Church of the Divine Paternity. Symbols of all living faiths are set on the chapel altar together with an illuminated globe and photomural of the Milky Way, representing the universality of man's religious spirit.

alist Church of the Divine Paternity

The Chapel project is under the direction of a ıymen's committee consisting of William Laing, ane Raymond, Frank Reaves, Edwin Clifton, Edmund 'ease, Annette Dibble, Vernon Bruette and Roland Gammon.

The altar for the All-Faith Chapel was built by a umber of young people who last Fall decided to nplement church membership with practical action nd banded together into an informal group known s "The Workshop." They stand ready to undertake 'hatever projects may become necessary and, in addi- on to taking part in the construction of the Chapel, ave recently helped with the redecoration of the arish Hall and of the church itself.

Another significant enterprise developed under Mr. iarcia's leadership is the newly-established Central ark Community Center. Working in close co-opera- on with the University Settlement House, which this ear celebrates its seventieth anniversary in the social ervice field, the Center offers recreational and social uidance to West Side children between the ages of en and sixteen. Supervised play, drama and discus- on groups, and individual counseling are included in afternoon and evening programs which aim to give the benefit of adult leadership and fellowship to young people in their formative years. Douglas Anderson heads a sixteen-member Committee on Social Service.

During recent months, the addition of a Sunday evening Vesper Service has also called for increased lay participation in church activities. This forty-five-minute service features a program of classical and devotional music, together with inspirational readings by members of the congregation. Afterwards, those present meet to hear a guest authority on social problems, to watch a movie of similar interest or to take part in informal discussion.

Now being planned is a special series of sermons on *Religion and American Life.* Once each month, a prominent guest from industry, business, science, education, the arts or the professions, will occupy the pulpit to celebrate the relationship between religion and his own particular sphere of activity. The series will begin in May with a roster of distinguished speakers including Cornelia Otis Skinner, Dr. Robert Oppenheimer, Dr. Pierre van Paassen, Steve Allen, Norman Cousins, J. C. Penney and Carl Sandburg.

The Universal God

John I. Daniel

DIFFERENCES in religion, like the premature report of the death of Mark Twain, are often highly exaggerated. Not only within Christianity, but between major faiths, differences are highly exaggerated.

I learned this in World War II, amid the interfaith fellowship of the Chaplain Corps. Here, the chaplains' hymn, *Soldiers of God,* was sung by Catholic, Protestant, and Jew alike.

Only in the showpiece military installations, or aboard the largest naval ships, could one expect to find a chaplain of all three faiths. In most units a single chaplain did the best he could to minister to all the soldiers, sailors, or airmen in the unit to which he was assigned. In our military cemeteries crosses and stars of David mingle together, and who knows by whom the last rites were said on some distant beachhead?

Today interfaith occasions are going to arise more and more as we broaden our horizons. Hence, it is important, both for our cultural growth and for our sense of brotherhood, that we prepare ourselves to experience fellowship more and more deeply in religious terms. This should not be merely as observers of what may seem to us as a strange religion viewed from a balcony, but as fellow participants in terms of experience. Furthermore, interfaith experiences not only unite the three traditional faiths, they also include a courageous and idealistic group known as secular idealists, persons with vision who heretofore have not found any existing church of their acquaintance hospitable. Let us contemplate a few facts, therefore, to help us view the interfaith vision under our universal God.

Christianity does not have a monopoly on idealism, certainly, nor upon the vaguely used term, "salvation."

There is always a new angle to the familiar story of the tour around Heaven. In this one the new arrival noted how cosmopolitan Heaven was — the enjoyment of celestial bliss without regard to race, creed, or color — except for one area fenced off by a high wall. As this area was being bypassed, the escorting cherub made a gesture of silence. "Shh," he said, "the people in there think they are the only ones up here!" We are not told what group were within the wall. They could have been "good" Congregationalists, "good" Episcopalians, "good" Catholics, or any form of creedal particularism.

Perhaps some of you are familiar with certain passages in *The Prophet,* by Kahlil Gibran. In a recent book, *The Wanderer,* this passage appears:

"There was a Christian bishop in his cathedral on a stormy day, and a non-Christian woman came and stood before him, and she said: 'I am not a Christian. Is there salvation for me from hell-fire?'

"And the bishop looked upon the woman, and he answered, saying, 'Nay, there is salvation for those only who are baptized of water and of the spirit.'

"And even as he spoke, a bolt from the sky fell with thunder upon the cathedral, and it was filled with fire.

"And the men of the city came running, and they saved the woman, but the bishop was consumed, food of the fire."

We frequently hear people speak of Christian decency, Christian conscience, Christian love as if there were no other kind of decency, conscience, or love. Can anyone seriously doubt that the Kingdom of Heaven, if and when we achieve it, will be found to be interfaith?

When Jesus was asked the secret of eternal life, He replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." — No particular church, no particular religion, simply love God and one's fellow men. And not quite believing his ears, a lawyer stood up in the crowd and asked Jesus to spell out his teaching. And Jesus did spell it out in one of the most eloquent word pictures that was ever spoken.

He told of a man traveling on a dangerous journey over the rugged trail between Jerusalem and Jericho. Here he fell among thieves who assaulted him, robbed him, stripped him, and left him bleeding and dying by the roadside. Shortly thereafter, a priest passed that way. He was doubtless sorry about the man's plight, but he was busy. Perhaps he was already late for a service he had to conduct. At any rate, he passed by. Shortly thereafter, a Levite, or pious layman, encountered the robbers' victim. He was inter-

sted enough to look at him but not concerned enough o help. He, too, passed by. Then a stranger of a ationality despised by the Jews, who doubtless comrised the audience of Jesus, arrived on the scene. Ie was a Samaritan. History has called him The ood Samaritan. Whatever the nature of his busiess, he *made* time to stop. He administered first aid, ouring wine and ointment on the man's wounds. Ie lifted him to his own donkey and so carried him ong the trail to the nearest inn. Here he spent the ight with him in administering further treatment. he next day he gave several gold coins to the landord, saying, "Please nurse him back to health, and hatever it costs additionally, when I return this way gain, I will repay you." Then Jesus asked which of e three was neighbor to him who fell among thieves. nd the lawyer said, "He who had compassion in im." And Jesus said, "You are right, go and do ou likewise."

Who would you say was the greatest religious ader in all the world in the first half of the twentieth ntury? Probably Mohandas Gandhi or Albert hweitzer. Gandhi wasn't a Christian because as a ung lawyer in South Africa he had been "Jim rowed" in a Dutch Reform Church. Consequent, he decided within himself, "If this is Christianity, thank you." The incident was somewhat similar the treatment accorded the ambassador from India the United States, recently, at the Houston Airport.

But Gandhi was no less religious because of his desion to remain formally a Hindu. Imagine using ul force — the power of religion — as a means of hieving the political freedom of three hundred illion people! We couldn't imagine it, if it had not appened. Even though a professing Hindu, Gandhi, evertheless, took the teachings of Jesus in deadly rnest — more so than most Christians.

Following a successful fast after release from ison, the Mahatma would conduct a service of anksgiving with his intimates on an interfaith basis. sually a Hindu read the scriptures. A Moslem might asked to pray, because of Mohammedan God coniousness. A Parsee or Jew might participate; and ally Gandhi had his Christian disciple, C. F. Anews, read his favorite hymn, "Oh, Master, let me alk with Thee in lowly paths of service free."

The religious impulse is universal even though the rmal expressions of religion are often diverse.

So interfaith worship can provide a spiritual dymic for brotherhood in our country today. There e those who feel that an interfaith service is waterednwn religion, that it is perhaps "anemic," a *least* common denominator. But this need not be so. Remember the poem by Edwin Markham entitled *Outwitted?*

"They drew a circle which cut me out,
Heretic, rebel, a thing to flout
But love and I had the wit to win
We drew a circle which took them in."

A religious experience which respects the other person's point of view, which reverences his personality, which emphasizes what we have in common, which worships the universal God can be a *most* common denominator. For it includes within its circle not only members of the traditional faiths, but also members of a very important though informal fourth faith in America, the secular idealists. This group includes those with deep humanitarian concerns, who have never found the kind of fellowship they seek within organized religion as they had known it.

During World War II there was considerable expectation among church leaders that foxhole religion would survive the peace and that soldiers — some of them among this "fourth faith" — would come home to pack the pews. In an attempt to cope with this problem, Mrs. Harry Overstreet, coauthor of the recent book, *Mind Alive,* left us a piece entitled, "Major Harley Ferguson Wrote to the Minister of His Home Town Church. . . ." The minister had asked him to share a foxhole view of religion. This, in part, was his reply:

"I'd say that the men will be looking for three things, whether they know it or not. . . . For companionship with folks who won't let them down; folks with whom they can talk in words of common experience. . . . They've had that here. . . . Then a chance to serve a cause. . . . If the church gives them work to do in helping to make a better society real; if it gives them risks they can run for a generous cause, it will help them to go on believing that they've fought for something, and haven't been just duped. . . . Men need to feel the size of the human adventure . . . the dignity of man's efforts to be decent in a lonely frightening world. . . . Can the church teach that?"

What do we have in common with men of good will everywhere? A need for love and understanding: for hope, togetherness; and peace and forgiveness; for the spiritual values of democracy and for a vision of the Universal God.

"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," proclaimed Jesus, quoting from the Old Testament, the only Bible he knew, "And thy neighbor as thyself."

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

IF our discussion of merger with the American Unitarian Association is to be valid and fruitful, it should go deeper than a consideration of the difficulties or facilities of organizational union. Every association of churches has some common belief that brought about the union and holds it together. Among the liberal churches this may be so formless as to be no more than an atmosphere, but even so vague an element as atmosphere is real and allows or constricts life. We have been careful in our discussion of union with the Unitarians to emphasize similarities, but if any merger is to be successful, it must be by a happy working out of differences. And there are differences, chief among them this atmosphere of belief. Universalism is not simply a rather sloppy, ineffectual, uninspired variety of Unitarianism. It was of separate origin and is now in separate existence not by accident or indecision but because it had and has a fundamental uniqueness.

Under all the differences between Universalists is the distinguishing common ground of religious optimism, cosmic confidence, a belief, however expressed, in the "validity of natural processes." It is commonly held as a feeling rather than as an articulated philosophy; as a climate rather than as a creed. It successfully has escaped, and probably will continue to escape, confinement within any articulation. We would find lively argument between us about its expression in any set of words. Yet we continue to enjoy it as it is variously represented in our churches in forms ranging from non-theistic humanism to ritualistic trinitarianism. It has continued to exasperate us that we have been unable to find an inclusive characterization of this cosmic confidence, that it should remain so vague, so formless.

All the while, however, I think we have known in our hearts that it was something not to be discussed but to be celebrated, not to be analyzed but to be believed, and we have gone our separate ways together. As tenuous as our common feeling is, we would not exist as Universalists without it, we will not long so exist unless it is deliberately maintained as the distinguishing element of our faith. In these days of interplanetary thinking, we should be aware of the basic importance of climates and atmospheres to particular forms of life. We should be very certain that we understand what we need to live as Universalists and that any sphere we plan to occupy has a climate responsive to our peculiar requirements.

—CRITERIUS

UNIVERSALISM IS A RELIGION OF HOPE

Carl J. Westman

Universalism is a religion with a "bias in favor of man." Universalism is not an unrealistic refusal to face dirt, disease, depravity and unexpected obstacles on the progress road. These difficulties are quite real. But Universalism sees no overwhelming evidence that man is inherently evil, and that he is powerless unless he invokes the supernatural with a trinitarian incantation. The evidence in the tested records of history and science does not speak the mournful tale of orthodox theology. Quite the contrary. Man is constantly conquering old evils and afflictions. But, because man is the being who continually makes a "reconstruction of experience," he ever defines new virtues. Consequently, by definition, he classifies new evils also. The human being is born neither in original sin nor pristine purity. The human being is born with potential. What grows out of the potential depends upon the consequences that emerge as the physical constitution becomes a personality in its development in family life and larger societies.

Because patterns of culture vary, and because different societies have grown different mythologies, theologies and rituals, the Universalist is under considerable compulsion to recognize the rights of all persons to philosophize and worship in terms of their own comprehensions. Few things seem quite as clear as the human pattern that men take different pathways in the search for religious truth.

The second consequence is that because the Universalist believes that man can look with justifiable optimism, as well as realism, on the human venture, he will put considerable trust in the process of human discovery. He will trust the scientific method because this way of classifying the facts of human experience has demonstrated its right to claim our allegiance both in the realm of the "physical" and in that of the "social" disciplines.

The inescapable directive is that if one has a bias in favor of man; if one is willing to affirm faith in man's worth and competence, then he will act positively for humanity. You can spell this out as easily as anyone. It means succor for the suffering; moral support and political endeavor to strengthen the ethical framework of our society. Because of this our worship can be uplifted and strengthened because we glimpse our "vision of the highest."

Reactions Of Our Readers

GODDARD CHAPEL AT TUFTS

) the Editor:

It was good seeing some informa-
n about Goddard Chapel in the *Uni-
rsalist Leader.* The Universalist her-
ge at Tufts is well represented by
oddard Chapel and the destruction
the chancel window should rally
st throngs of Universalists not only
its restoration but to the support of
is institution so important in the
story of the Universalist Church.

Goddard Chapel is not only a me-
orial to a Universalist layman, with
ndows by an eminent French artist
pplied by a national subscription of
niversalist laymen, but continues to
the soul of the college.

Goddard Chapel was built by the
eatest Gothic architect produced in
merica, H. H. Richardson. His three
eat Gothic structures are Trinity
urch, Boston, representing the baron-
al style; The Church of the Unity,
ringfield, Mass., representing the
glish rural Gothic; and Goddard
apel at Tufts, representing the Nor-
c Gothic. Each of these three styles
s been an inspiration and an Ameri-
n model used for many other struc-
es and studied by architects from
and wide. In addition, Goddard
apel has often been used as an ex-
ple of one of the finest college
apels irrespective of architectural
le in America. A picture of Goddard
apel would make a beautiful cover
r the *Leader* in an early issue.

—George N. Marshall
agara Falls, N. Y.

NEW YORK UNIVERSALISTS STUDY MERGER

) the Editor:

As instructed I am sending you a
py of the resolution approved by
e Trustees of the N. Y. State Con-
ntion of Universalists for publication
your magazine.

"Whereas the New York State Con-
ntion of Universalists is confronted
th the problem and challenge of
rger between the Universalist and
nitarian denominations on the na-
nal level, and the Board of Trustees of this Convention believes that a study should be made analyzing and reviewing all foreseeable problems in order that a report may be submitted to the Convention when it meets in October 1957.

"Be it therefore resolved that this Board appoint a committee of six members; that the committee be instructed to determine as far as possible, after adequate research, the effects of merger upon the organization and services of the Convention, and that such determination include possible effects upon:

1. The St. Lawrence Theological School, its administrations, funds, and properties;
2. The superintendency;
3. The religious education offices and services;
4. The Convention as a legal entity;
5. State Convention funds and properties
   - A. General funds
   - B. Pension funds
   - C. Unirondack
   - D. Trust funds
   - E. Local churches where title is held by Convention

and further, that the committee be instructed to make a report to the Board of Trustees of this Convention not later than June 1957; that the Board of Trustees report to the people of the churches the results of this study before the annual Convention in October 1957; and that the action of this Board in creating such a committee be reported in our State and National journals and in the Christian Register by publishing this resolution therein."

—Howard B. Gilman, *Secretary*
New York State Convention
East Syracuse, N. Y.

HAPPY TO READ ABOUT DENVER

To the Editor:

I simply want to tell you how much I enjoyed the current issue of *The Leader.*

Especially interesting to me was the article on the Denver church. I was in Denver in 1946 and the church appeared to me to be deserted in spite of its seemingly wonderful location.

I was also interested in the Silver Spring new church. They have done a lot there and I hope you will have pictures soon showing their progress.

How about some news about the Rocky Mount Church in North Carolina? I thought they had quite a plant, but not many families to draw upon.

How about some news of progress from Dean Academy? We get so much and often from St. Lawrence and Tufts Universities.

Thank you again for a very enlightening number. This includes your article on segregation.

—Mrs. George S. Day
Beverly, Massachusetts

THANKS TO PERRY

To the Editor:

The article dealing with *The Great Debate* by Albert Q. Perry certainly presents some important social insights into important matters pertaining to Uni-Uni. While not sure that I agree with his conclusions, I am indebted to Al Perry for the clear exposition of the organizational dynamics of Universalism in at least some of its phases.

In like manner I also gained considerable insight from Clinton Scott's article dealing with the same subject in an earlier issue, which drew different conclusions. This discussion currently going on is indeed healthy to merger.

—George N. Marshall
Niagara Falls, N.Y.

STILL HELPING

To the Editor:

I received *The Universalist Leader* last May. At that time, I could read a little and enjoyed reading *The Leader,* but my eyes have failed so that I cannot see to read print any more. Will you please erase my name from your books when the subscription runs out.

I do not have much income and not much on hand, but will just enclose ten dollars for you to use where you think best.

I am a Universalist, age ninety-three.

—Mrs. Rubie Stotts
Rochester, Michigan

Our Library Desk

CROSS CURRENTS
By Arnold Forster and
Benjamin R. Epstein
Doubleday and Company, Garden City, N.Y., 1956
382 Pages
Price $4.00

This year will find a million hands well shaken and enough straw votes to bed down the various dark horses. Many aspiring "servants of the people" will point-with-pride, and certainly the usual viewing-with-alarm will be in the direction of communism, for in recent years all dragons are red. The rise of neo-Nazism in the United States and the establishment of the new fascist clearing house in New York City will, in all probability, be absent from the political clam bakes. Word of the work of America's hate-hucksters or the insidious anti-Semitism of the Arab League will have no part in the hoopla of an American election year, and this to the distress of those who know that the death of Hitler and the Third Reich was not the end of fascism.

Few know this better than authors Forster and Epstein, who, under the direction of the Anti-Defamation League, have collected factual data concerning the renewed activities of fascist groups bent upon spreading the doctrines of Anti-Semitism around the world.

Under the sting of defeat and plagued with a generation of National Socialist propaganda, the German people are today clinging to anti-Jewish doctrines as a balm for the psychic pain of communal guilt being taught by the present West German authority. This poses a danger graphically shown in the ADL publication "Cross-Currents," and a danger ignored in the black-and-white thinking of both the American public and its political party leaders.

Since the fall of Father Coughlin and his ilk in America a remarkable indifference has developed among the grass-roots to the smear publications of the Minute Women, Christian Fronters, American Firsters, *et al.* Regarded as a minor thorn in the American flesh to be verbally swatted at by Brotherhood Week mutterings, the hate cliques have now mustered a dangerous backing of wealth, publications and influence that have brought their hometown fascism into influence in American politics, foreign policy and congressional investigations. The Eisenhower campaign, the McCarthy-Fort Monmouth fiasco and the Chasnow case were all smeared with the brush of professional anti-Semitism. The past, but not dead, clamor of super patriots, McCarthyites and Gerald L. K. Smith dupes for the election of a new isolationism party during the past election indicates the potential power of the right-wing hate group.

Cross-Currents is more than a book. It is the product of a careful survey into the state of the Anti-Semitic union. In spots it is a bit heavy with correspondence between the authors, but it nonetheless presents a portion of the moral morass of a world where no man or nation is an island. It is no harking back to the fears of yesterday, but an expose of a present, deliberate and clever network of hate. Six million dead Jews killed by this same movement in its halcyon days challenge the world to be aware of the cross currents of international prejudice lest these new freshets of fascism wash the world into new Dachaus and Buchenwalds.

—MAX COOTS

HELEN PARKHURST, EDUCATIONAL RECORDINGS
Croft Publications
New London, Connecticut

Here in the Midwest we have been having so much fun and getting so much in the way of children-leader technique from the Helen Parkhurst records that we thought we might write some of our experiences up in the way of a record review. I suppose this sort of thing has been done before but the way Miss Parkhurst handles both children and situation in her interviews is nothing short of amazing. They are truly "thinking sessions." Most of the records begin with a simple question like, "Do you ever worry?" Or "Do you ever get bored?" Or "What is a good sport?" From then on it is a chat between Miss Parkhurst and the children assembled with her. The children are not "picked" for their intelligence, although the an swers and remarks of the childre would leave that impression. How ever, it seems to us that what is hap pening is that children will respon "intelligently" when the question properly presented and a sincere an swer is required.

The recordings are done spontan ously and without rehearsals. In th beginning the children do not seem t be too sure of their subject, but as th record progresses, you feel the chi dren "probing" themselves and gettin a better understanding and showin clearer thinking on the subject und discussion. The secret is not in as ing a lot of questions and getting "reaction" from the children. It asking the *right question* and asking at the *right time* and with the *rig tone of voice.* The proper combinatio of these is what does the trick.

So far the Midwest Universali Conference has invested in six of th numerous subjects available. Four o these are general discussion ideas o *Worry, Boredom, Good Sportsma ship* and *Conscience.* Our most rece acquisitions are the records on *Child's Idea of God* and *Praye* We plan to get *A Child's Idea o Death* as soon as the budget allow These recordings are good for liber churches.

To those of you not familiar wit the Helen Parkhurst records, we migh tell you that we bought them original from the Alpark Educational Record Inc., New York City, but this week w received word that the distribut would be Arthur C. Croft Publication 100 Garfield Avenue, New Londo Connecticut and that the price ha gone up. (The Worry series is no $9.75 each and the Child's Idea seri is $6.80.) At any price it is mo advantageous to have them owned an controlled by a centralized organiz tion which can let them out on sche ule to its churches. However, in an case, they are worth the money. A one woman wrote upon sending th records on to another church, "I thin the records are *pure gold* (underlinin hers)—the most important and hel ful material obtainable in the real of better understanding our childre . . . ."

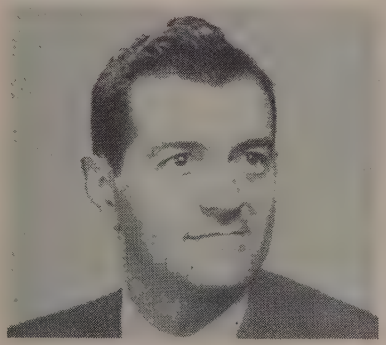
—JOHN S. MACPHI

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

PROGRAM DIRECTORS AT DIABETIC CAMPS

Charles L. Nickerson



Charles L. Manos

Mr. Charles L. Nickerson of Rockville, Connecticut will serve as Program Director at the Clara Barton Birthplace Camp this summer. Mr. Nickerson is a native of Massachusetts and a graduate of Springfield College, where he also received his Master's Degree in Education. He has been teaching in the elementary schools of Connecticut since 1952.

Mr. Nickerson has been associated with summer camp work for thirteen years. He has also directed a community recreation center in North Conway, New Hampshire. His camping experience has included all phases from counseloring to program planning. Mr. Nickerson is married and has three young daughters. Mrs. Nickerson is a Registered Nurse and may be of some assistance to the medical staff.

* * *

Mr. Charles L. Manos of Claremont, New Hampshire will serve as Program Director at the Elliott P. Joslin Camp this summer. Mr. Manos is a native of Massachusetts, a graduate of the Bentley School in Boston and Keene Teachers College, Keene, New Hampshire. He has been teaching in the public schools of New Hampshire for the past five years. Mr. Manos was on the staff at Camp Joslin in 1955 and is familiar with the procedures and objectives of the camp. His wife, also on the staff in 1955, is a graduate of Keene Teachers College and has been teaching school for six years. Mrs. Manos will assist at camp, in the dramatics and music programs, as well as supervise the operation of the camp store.

Mr. Vail, the Director of the two camps, believes that Mr. Nickerson and Mr. Manos will contribute a great deal to the continued improvement of the programs offered to the diabetic children at the camps. Their experience with youth work and proven ability to work in group situations, indicates a happy and successful summer for the many youngsters attending camp.

ASSOCIATION NEWS

Approval of the plans for rebuilding the dam at the Elliott P. Joslin Camp has been received from the Massachusetts Department of Public Works and construction is nearly completed. Regulation by the state is part of the effort to prevent future flood damage due to faulty water control systems. The cost of the new dam and the road repairs, both necessitated by the hurricane of last fall, will be approximately five thousand dollars, which will be paid for by the Diabetes Camp, Home and Hospital Fund.

* * *

May 21, 1956 will mark the seventy-fifth anniversary of the founding of the American Red Cross. It is hoped that Universalists will use this occasion to publicize the fact that the Birthplace of Clara Barton, founder of the American Red Cross, is owned by the Association, which maintains it as a memorial to this noted Universalist woman. Any story about the Birthplace should also speak of the Camps for Diabetic Children, the outgrowth of the intent of the Universalist women who purchased the property at North Oxford that some form of "humanitarian work should be carried on there."

* * *

The fifteenth annual *Yearbook* of the Association should be ready for distribution early in May, in time for them to be used by committees planning the programs for the coming year. As has been the custom in the past, one free copy will be mailed to each state and local Association president. Additional copies may be purchased for fifty cents.

The Foreword for the 1956 *Yearbook* has been written by Mrs. Holbrook Mulford, former President of the Association, the Worship Services have been prepared by Universalist laywomen from several states; the sections on *Organization* and *Programs* have been prepared by the executive director of the Association, who has served as editor for the volume.

The *Yearbook* is the handbook for the Association and is an indispensable tool for the leaders of a group. However, there is much in every volume which all Universalist women will find of interest; facts about the organization itself, varied program suggestions and the inspiring story of our service programs, followed by the series of devotions which are of high order. It is hoped that *Yearbooks* will be in the hands of many Universalist women, not only the officers.

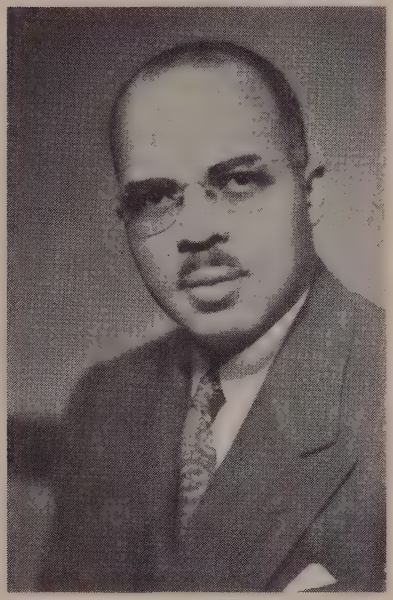
* * *

Several local Associations have had note paper with an etching of their church on the front. We would appreciate receiving a sample from other churches which have this type of stationery, also information about the firm from which it was ordered, and the cost. We are anxious to have as many churches as possible for a display at the headquarters in Boston. Please send the stationery to The As-

(Continued on page 125)

News of Churches and Church People

UNITARIANS AND UNIVERSALISTS JOIN IN AN INTENSIVE ONE-DAY EDUCATION CONFERENCE



Dr. Ira De A. Reid

A new and very practical approach to local church Religious Education problems will be the emphasis of a one-day meeting for church school teachers, religious education committees, superintendents, ministers and parents, Boston, May 19. This conference will provide an opportunity for delegates to report to their local churches what is developing in the Religious Education program of the Council of Liberal Churches.

Churches located within one hundred miles of Boston are urged to arrange car-pools within their areas. Registration blanks are available through the office of the Division of Education, 25 Beacon Street, Boston, Mass. It is recommended that delegates register as early as possible to insure choice of workshop and be among those who can attend the luncheon. The program plan is as follows:

Registration: 9 a.m. 25 Beacon Street, Boston, Mass. Three-hour workshops: 9:30 a.m., Burdett College, 69 Brimmer St., Boston. *The Old Story of Salvation,* Dr. Sophia L. Fahs, leader; *The Questioning Child and Religion,* Mrs. Edith F. Hunter, leader; *Our Curriculum Philosophy,* Rev. Edna P. Bruner, leader; *Worship,* Miss Frances W. Wood, leader; *Broader Teaching Opportunities,* Dr. Lucile H. Lindberg, leader; *Making Your Teaching More Creative,* Dr. Dorothy T. Spoerl, leader; *Interpreting the Church School to Parents,* Miss Susanna Wilder, leader; *An Adventure With Junior High Youth,* Miss Alice M. Harrison, leader; *Older Teen-agers and LRY,* Rev. William J. Gold, leader; *Religious Education in the Small Church School and Fellowship,* Mrs. Grace E. Mayer-Oakes, leader.

Displays of materials will be arranged in each workshop room and a general exhibit will be in the Assembly Room of the Charles Street Universalist Meeting House, 70 Charles Street, Boston from 2-4 P.M. Luncheon 1:00 P.M. Hampshire House, 84 Beacon Street, Boston, limited to those registered for the day's activities. Only two hundred can be accommodated.

GENERAL SESSION — EDUCATION DAY — 2:30 p.m. Charles Street Universalist Meeting House, 70 Charles Street, Boston, *Conversations with the Division of Education Staff,* Dr. Ernest W. Kuebler, Director; Address: *Social Problems: Proving Ground for Religion,* Prof. Ira De A. Reid, Department of Sociology, Haverford College, Pa. Discussion period.

MILWAUKEE UNIVERSALIST FELLOWSHIP SPONSORED BY MIDWEST CONFERENCE

Under the leadership of the Rev. John S. MacPhee, executive minister, the Midwest Universalist Conference sponsored a new Universalist Fellowship in Milwaukee, Wisconsin. The Wauwatosa-Allis Universalist Fellowship meets in the local YMCA building at present. A program of advertising brought together forty individuals and a series of fellowship discussion meetings has developed enthusiasm and brought in more interested people. On March 13, Professor Cornelius Golightly of the philosophy department of the University of Wisconsin spoke on *Faith and Belief.*

The Executive Committee of the group is made up of Mr. and Mrs. Edwin Weber, secretary and treasurer respectively.

INSTALLATION

V. EMIL GUDMUNDSON was installed as minister of All Souls Unitarian-Universalist Church, New London, Connecticut, Sunday evening February 5, by Parish Committee President Paul Waldron.

The Rev. Lewis A. McGee, Yellow Springs, Ohio, preached the Installation Sermon. Mr. McGee spoke on *Liberal Religion in Today's World.*

Dr. Albert C. Dieffenbach, former editor of *The Christian Register* and minister emeritus of the Unitarian Church of the Larger Fellowship, offered the Installation Prayer. The Charge to the Minister was given by Dr. Robert H. Schacht, minister of the First Unitarian Church of Providence and the Charge to the Congregation was given by the Rev. Robert Bath, minister of the First Universalist Church of Norwich.

The Rev. Matt Mees spoke for the Ministers' Council of New London and the Rev. Melvin Van de Workeer for the Connecticut Universalist Convention.

The Benediction was pronounced by the Rev. V. Emil Gudmundson.

An informal reception for the new minister was held in the Parish Hall after the service.

NEW UNIVERSALISTS

Born to the Rev. and Mrs. Robert L'H. Miller of Melrose, Massachusetts March 29, 1956, a daughter, Nancy Joan.

Born to the Rev. and Mrs. Richard Woodman of Binghamton, N. Y. January 28, 1956, a daughter, Marilyn Joan.

EW JUNIOR HIGH ROUP IN SOUTH EYMOUTH

Second Universalist Church of South eymouth — "a growing church" — ports Alice M. Harrison after a two-y field visit packed full of thrilling periences in the youth work of the urch. An alert congregation (full use) listened to the story of youth d the church in these days of tension d indecision. An eager and enthusi-tic group of Junior Highers met in e afternoon to explore the possibil-es of a group of their own — which as voted unanimously. The senior uth group, already well established, ent two and a half hours in their ogram of worship, business, educa-on and social activities. Both groups ve the careful guidance of their min-er and two fine young couples.

Monday was devoted to counseling e advisors and counselors of youth d in the evening twenty parents of e Junior Highers met to consider eir part in the formation of this new oup. After a presentation of the eds locally, a film strip in color, "I ork with Junior Highers," was own and discussion followed for an ur and a half. To be in this church d share in the development of a uth program which has the backing the entire parish and the special in-rest and vision of the parents, was an couraging and thrilling experience!

ANSEN COUNSELS VESTERN CHURCHES

John Hansen, director of the Uni-d Appeal and Financial Counselor, s recently returned from a field trip which he visited churches in Cali-rnia, Colorado, Illinois, Indiana and hio. On the West coast Mr. Hansen sited Santa Paula, Pasadena, Holly-ood, Los Angeles, Balboa, Van Nuys, d Riverside. He also attended the niversalist-Unitarian Marin County inisters' retreat and visited the Starr ing School of Religion in its new ilding. Van Nuys and Riverside lopted the parish canvass plan for ising funds.

In the Midwest Mr. Hansen visited aklandon and Muncie, Indiana, Jo-t, Illinois, and Cleveland, Ohio. As result of his visit in Denver, he has en requested to return later in the ar.

Association News

(Continued from page 123)

sociation of Universalist Women, 16 Beacon Street, Boston 8, Mass.

* * *

The spring meeting of the executive board of The Association of Universalist Women was held April 23-25, at Framingham, Massachusetts. In addition to the usual business and reports, the members of the board discussed the plans for the summer institutes and the fall meeting with the State Presidents' Council.

* * *

The first number of the New Hampshire Association *Newsletter* was released in April. Mrs. Norman F. Whippen, editor of the *Granite Stater,* which has now been discontinued, will serve in the same capacity for the *Newsletter.* The women's organization has felt the need for some means of communication between local groups and it is hoped that the *Newsletter* will help to fill the gap left when the state convention discontinued its paper.

* * *

The Massachusetts Association, Mrs. William R. Walsh, president, held its third Public Meeting on April 5, at Salem. At the morning session, the group heard a speaker on Mental Health. For the afternoon, Mrs. C. G. Wellington, the Program Chairman, arranged a series of program demonstrations for which Mrs. J. Russell Bowman acted as leader. The day closed with the Worship Service, led by Mrs. Richard B. Knost, the wife of the minister at the Malden Church.

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transferred the Rev. Clifton Hoffman to the Central Fellowship Committee, and the Rev. Frederick L. Harrison to Connecticut.

Accepted by transfer the Rev. Vernon L. Curry from the Central Fellowship Committee, and the Rev. William E. Billingham from Maine.

Renewed the Lay License of Mary S. Scott, as of April 27, 1956, for a period of three years.

Granted a Letter of License to Preach to David M. Blanshard, as of April 11, 1956, for the period of one year.

—Raymond M. Scott, *Secretary*

The St. Lawrence University Theological School Announces Centennial Year Scholarship Provisions

1. **The Thomas F. Peterson Foundation Scholarships.** Six $500.00 cash awards.
2. **The Trustees' Scholarships.** Two free tuition scholarships for students of exceptional promise in their first year.
3. **Tuition Allowance Scholarships.** $250.00 annually to all worthy and needy students reducing tuition charges to $75.00 per semester.
4. **The Michigan Convention Scholarship.** An annual $300.00 award, in cash, preferably to a Michigan student.
5. **The New York A.U.W. Scholarship.** $125.00 awarded annually to a woman student in religious education, preferably from New York State.
6. **The McClevey Prizes.** Six $100.00 prizes awarded annually. Available to undergraduate pre-enrollees at St. Lawrence.
7. **The St. Lawrence University Scholarships.** Up to $400.00 annually for worthy undergraduate pre-enrollees as tuition allowance.

Certain other denominational scholarship funds are available to candidates for the Universalist ministry studying at St. Lawrence or Crane Theological School.

Direct inquiries to Dean Angus H. MacLean or to Dr. Max A. Kapp, Registrar, Canton, New York.

CRACKLING

When a worried-looking man in a florist shop asked for potted geraniums, the clerk, out of geraniums, suggested chrysanthemums.

"No, they won't do," replied the man. "I promised my wife I'd water her geraniums while she was away."

—The Watchman-Examiner

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FRANK A. DEWICK, *Treasurer*

CURBSTONE SERMON

Youth merits much criticism
That adults so freely give
But youth finds this unjust
And asks a pointed question
Who or what is responsible
That youth is what it is
WHAT SAY YOU?
—BRAINARD F. GIBBONS

OBITUARIES

ESTHER S. BARRY

Esther S. Barry died after a brief illness in the Boston Hospital, Saturday morning, March 24.

Miss Barry celebrated her one hundred and second birthday January last.

Miss Barry, who was a lifelong, loyal Universalist, was born on January 22, 1854. She was the daughter of the Rev. John Stetson Barry of Hanover, Massachusetts. Mr. Barry was known both as a historian and as a Universalist minister. He was the author of *A History of Massachusetts* and was the discoverer of the long lost *Bradford Manuscript History of Plymouth Plantation.* Mr. Barry also served for a considerable number of years as the first clerk of the Universalist Publishing House.

Esther Barry carried on her father's interests in the Universalist press for many years. She was a lifelong subscriber to *The Universalist Leader* and was the official correspondent of the paper reporting the Weirs Universalist summer meetings.

Miss Barry spent the late years of her life as a resident of the Elm Hill Nursing Home, Roxbury, Massachusetts. To the very end of her life, she maintained her active interest in and concern for her wide circle of friends and her church.

Funeral services were held in the Forest Hills Cemetery Chapel, Tuesday afternoon, March 27. Dr. Emerson Hugh Lalone, editor of *The Universalist Leader,* officiated.

Miss Barry is survived by her nephew, Professor Lawrence H. Parker, retired member of the faculty of the University of Massachusetts, and Mrs. Parker.

MRS. ISAAC SMITH

Mrs. Alice B. Smith, widow of the Rev. Isaac Smith, died at her home in Meriden, Connecticut, February 29, 1956. Born in Lisbon, New Hampshire in 1883, Mrs. Smith had made her home in Meriden since 1939 when Mr. Smith became minister of St. Paul's Universalist Church.

Funeral services were conducted by the Rev. William E. Gardner, minister of the Universalist Church, Thursday afternoon, March 1.

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UNIVERSALIST-UNITARIAN MIDWEST MINISTERS' INSTITUTE

Universalist and Unitarian ministe held a joint institute in Madison, Wi consin, April 18-20. One of the fe tures of the gathering was a Rum Clinic on the subject of *Universalis Unitarian Relations Generally* and related to federation and/or merge Rumors were spiked, inaccurate info mation corrected, and detailed info mation on both denominations broa cast.

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

On February 7, 1956, approved the action of the Midwest Fellowship Committee in granting reciprocal fellowship to Rev. H. R. Jay, an ordained Congregational clergyman.

Voted to accept the transfer from Michigan of the Rev. W. O. Bodell.

—ESTHER A. RICHARDSON, *Secretary*

CONNECTICUT FELLOWSHIP COMMITTEE

The Connecticut Fellowship Committee reports acceptance from Massachusetts of transfer of the Rev. Burchard Royce; from Maine, transfers of the Rev. Alexander P. Winston and the Rev. J. Robert Bath (Mr. Bath is now minister at Norwich); granted Reciprocal Fellowship to the Rev. V. Emil Gudmundson, now at New London Unitarian-Universalist Church.

—HERBERT E. BENTON, *Secretary*

ILLINOIS UNIVERSALIST CONVENTION

Official Call

The 119th annual session of the Illinois Universalist Convention will be held in the First Universalist Church of Chicago, May 4, 5, 6, 1956, for the hearing of reports, the election of officers, and the transaction of any other business that may come before it.

The Convention opens with the meeting of the Association of Universalist Women on Friday, May 4. Registration will open at 9:30 A.M. and the opening session will begin at 10 A.M.

Business sessions of the I.U.C. will be held Saturday morning and afternoon. The convention will close with the Service of Worship, Sunday morning, May 6.

—STANLEY MANNING, *Secretary*

MICHIGAN UNIVERSALIST FELLOWSHIP COMMITTEE

Notice is hereby given that the Committee of Fellowship of the Michigan Universalist Convention will convene at 211 S. Main St., Concord, Michigan, on the 3rd day of June, 1956, at 2:30 P.M., for the examination for license of Dr. W. Robinson.

—REV. NORMAN L. SPARBEL, *Chairman*

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IOWA UNIVERSALIST CONVENTION

The 113th session of the Iowa Universalist Convention will be held in Webster City, Iowa, on June 2 and 3, 1956.

—ELEANOR M. JONES, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will hold its annual meeting at Bethany Union on Friday, May 18, 1956 at 11 A.M.

Miss Edith A. Pierce will give a book review.

Luncheon will be seventy-five cents. For reservations, call Mrs. Dumas, CO 6-0240.

—MARION H. PIKE, *Secretary*

Starr King School of Ministry
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9

(Section 520, P. L. & R

FERRY BEACH PARK ASSOCIATION LADIES' AID

Your continuous support and generosity to the Ladies' Aid have in the past made it possible for them to do many things toward the maintenance and improvement of Ferry Beach. Again we appeal! Will you begin to collect your articles for the Fair tables and mail them to Mrs. C. G. Wellington, 24 Harding Road, Melrose, Massachusetts.

After July 1, please mail articles to The Quillen, Saco, Maine.

—AGNES E. PETERSON, *Recording Secretary*

CENTRAL FELLOWSHIP COMMITTEE

Voted to grant full fellowship to the Rev. Vernon L. Curry, an ordained Methodist clergyman who has served a probationary year in the Universalist Church, and to transfer his jurisdiction to Massachusetts.

—ESTHER A. RICHARDSON, *Secretary*
April 3, 1956

RHODE ISLAND ASSOCIATION OF UNIVERSALIST WOMEN

The annual meeting of the Rhode Island Association of Universalist Women will be held on Thursday, May 24, 1956, at the Universalist Church, Woonsocket, at 10:30 A.M., for the hearing of annual reports, election of officers, voting on revisions to the Bylaws, and any other business of importance.

The Rev. and Mrs. Richard H. Bird, Jr. will present *A Pictorial History of Universalism* as part of the afternoon program.

—NORMA FISHER, *Secretary*

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